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# THE CHURCH AND THE WORLD

## MISSIONS

### **Possibilities and Problems of the Interchurch World-Movement**

In the *International Review of Missions* for April, J. H. Oldham centers attention on some of the possibilities and problems of the present co-operative movement in the churches. There is a large vision of human need behind the movement. It has been urged as a method of meeting the urgency of great problems now confronting the world. There is the attempt to lay hold of the idealism which the war has evoked and enlist it in behalf of this great cause. This unifying ideal will continue to exert its influence. There are perils. We must not forget the place of the time element in the divine economy of spiritual things. We may repent of elements of overhastiness. However, an intelligent open-mindedness will set them right. The danger of being dominated by a financial objective is being met by an effort to emphasize other aspects that are of greater importance. Large sums have been spent wisely in publicity and preparatory work.

Another danger is that the method of raising the money is in a large measure that employed in raising loans for special war purposes. But the church of Christ has fundamentally different aims from war loans or even the work of the Red Cross. Again, an increase of income is beset with difficulties. There may be an attempt to lower the standards for candidates. The thinking out of a policy, like the training of workers, requires time. Here a lesson may be learned from the policy of large philanthropic causes of recent years in which pains have been taken "commensurate with the energy and ability with which the money was acquired to secure its wise and fruitful expenditure." Care must be taken to

avoid arousing suspicion at the present time in spending great sums of money for a world-cause. The national consciousness of the peoples is at high tide. The world does not want to be Americanized any more than it wants to be Germanized or Anglicized. But if these resources are employed to make accessible to the peoples of the world the best that America has, the world will be eternally grateful, for America has a very rich "best."

### **The Armenian Question**

Aram Raffi in the January *Asiatic Review* has given a brief discussion of the more recent outrages and massacres in Armenia. Turkey's protection and fair treatment of Christians has come up at the conclusion of any war in which Turkey was concerned. She has made pledges, and other nations have pledged themselves to see that she carried out her obligations. But with all Turkey's fresh promises Armenian outrages and massacres have gone on in times of peace. Hundreds of thousands of Armenian women and innocent children have been barbarously put to death. This unspeakable situation has aroused the sympathy of the whole world. But the fear of opening the vexing Eastern question—should compulsion be used—has held back the administration of justice. On one occasion it was Russia who refused to take compulsory action; again it was Germany that proved to be the obstacle to settlement; on another occasion the great powers attempted to work out a scheme for introducing reforms into Armenia. They proposed a High Commissioner to execute the reforms. There were obstacles to this plan but it was feared that if something was not done Russia would have a pretext to occupy Armenia.

Germany wanted two zones of influence with two High Commissioners. The Turkish government was opposed to this whole scheme and sought special privileges. A Swedish general was appointed High Commissioner and had actually proceeded to Armenia with the consent of the Porte just previous to the outbreak of the Great War.

The Armenians cast in their lot with the Allies and led the Russians into Armenia: but with the fall of the Russian government the Russian troops evacuated Armenia, and for a long time the Armenians checked the advance of the Turks. A most horrible massacre took place in Turkish Armenia, and the whole Armenian population was deported to central Arabia. Many died of hunger and exhaustion on the journey. Of the two millions of Armenians in Turkish Armenia, about half were wiped out. After the Bolsheviks came into power the Caucasus declared itself independent of the Bolshevik government and the three chief populations—Armenians, Georgians, and Tartars—formed themselves into independent republics. Erivan is the capital of the Armenian Republic. The Russian Armenians held back the advance of the Turks in the Caucasus and thus facilitated the march of General Allenby in Mesopotamia and Palestine by diverting troops to the Caucasus. When the armistice was concluded with Turkey, it was stipulated: "In case of disorder in the six Armenian Vilayets, the Allies reserve to themselves the right to occupy any part of them." Since then great disorder with murder and pillage has prevailed but there has been no Allied occupation and no settlement of the Armenian question. The Allied diplomats of the Paris Conference await the decision of America as to whether she will accept the mandate for Armenia. British troops which were a safeguard to the Armenian population have been withdrawn from the Caucasus. Meanwhile the situation is very bad and the Armenians are suffering under combined

attacks of Turks, Kurds, and Tartars: "We cannot understand why Paris does not send us help." Armenia is a victim both of the war and the peace, persecuted by her enemies and now almost deserted by her friends.

### **The Meeting of the East and West**

The Rev. G. Hibbert-Ware gives an interesting discussion of the Report of the Calcutta University Commission in *The East and the West* for January. It is a profound analysis of the educational problems of India and it throws much light on the political problems, because the political problems in India are in a marked degree the product of its educational problems. The report by its title might seem local in interest, but this will be dissipated when we note that Calcutta University with its 26,000 students is the largest university in the world and has the educational control of more than eight hundred secondary schools. The Commissioners were aware that in making recommendations for Bengal their findings might be made use of in relation to the other universities of India. This commission, while it was obliged to leave out almost entirely the problem of educating the "depressed classes," underwrote the vital importance of that problem. It is now being studied by a commission of British, American, and Indian educational experts sent out by the conference of British missionary societies to discover what system of education will fit the conditions of Indian village life.

The report deals with the drama of the invasion by an alien culture of another and ancient culture, each of extreme racial type and differing radically in language, laws, religion, temperament, and national genius. The learning of a people numerically smaller is assimilated by the other and in a large measure (perhaps temporarily) displaces its own ancient system. The report shows how much a considerably centralized and undemocratic government can and cannot do.

It is well to remember that while the government may have done much to stimulate and guide, it could not have brought an alien culture without India wanting it. "If ever a people chose of its own free will to assimilate a foreign culture, it was the people of Bengal." For a long time it was the policy actuated partly by fear that any attempt to convert Indians would result in political disturbances. The change took place in the nineteenth century. It was found that while the company might keep missionaries out of their territory, they could not keep ideas from overleaping frontiers. This was true of the influence of Carey's printing press in the early part of the century in Serampore. In the Indian act of 1813, the company had to spend at least one lakh of rupees yearly on education, and for twenty years this was spent in fostering oriental learning. In 1835, there was a reversal of policy. Henceforth the government was to throw its strength into the cause of English education.

Western learning, whether the government liked it or not, was coming in like a flood; and the only chance the government would have of controlling in any degree the new forces in the country was to range itself on their side.

A new medical college was inaugurated under government auspices at Calcutta. English displaced Persian as the language of the courts. It was announced in 1844 that men who received Western education would be preferred in government appointments. By 1853 the system of English education had taken root definitely in Bengal partly with the aid of the government, partly in spite of it.

The next landmark was Sir Charles Wood's Despatch in 1854, that the government should foster elementary in addition to higher education; and that in the future the government should stimulate higher education by giving grants-in-aid to private institutions than by maintaining its own high schools and colleges:

And in those critical years among the missionaries were men of high intellectual ability, devoted to the highest good of India, and prepared under the generous liberty offered by the government to put their whole strength into the cause of education.

The Commission headed by Hunter in 1884 to investigate the results of the Despatch policy commented on the remarkable evidence of self-help in Bengal. The university degree was an accepted object of ambition with marked social value, and the time was approaching for the Hindu literate caste to look for high school and college as a matter of course. Two symptoms, one bad, the other good, appeared: one was the evil of the proprietary school which existed to secure passes and make profit rather than to give education; the other was the leaven of liberty and self-government which sifted in through Bacon, Burke, Milton, Locke, Wordsworth, and Byron as the Hindu drank from the wells of Western literature and which is today bearing fruit in the new political relations between Great Britain and India.

In 1902 it was discovered that the university system was working badly and that this was partly due to the government policy of padding the college senates with men without academic distinction as a convenient way of rewarding some public men. Then, too, in a large number of colleges the moral and physical welfare of the students was not properly looked after. There was reform in these matters, but the fact that it was partially left the Bengal educational system in a condition that called for the appointment of the Commission whose report has just been issued. The report offers severe criticism. The secondary education is inefficient and the teaching poor. The salary of the teachers is low, and poor work in the schools makes it necessary that they be hired to tutor the boys for examinations, thus adding to their miserable stipend. There is a marked inadequacy of equipment.

Libraries in many instances existed for show rather than use. The examination system is of such a deadening variety that the call for textbooks and examination papers was the chief demand made on the library. The lecture system was of the monotonous commentary or the deliberate dictation variety. The students often live under conditions that are disastrous morally and physically. But bad as the situation is there is another side.

The Bengali student, strange to say, often displays a real mastery of English. "The rush for education, with its unspeakable substitutions of the false for the true, is yet the demand of a great people to share the culture which they admire and which is worthy to be admired." Western thought and science have found a firm footing in India. This is dimly perceived by the multitude and is of vital importance in

explaining the political changes that are going on in India today. The report praises the contribution to Christian culture that has been made by the missionary colleges in Bengal: "No colleges wield a deeper influence over the minds of their students." Though not always with the highest academic qualifications many of their number have been among the ablest in university affairs. They have done much for the university life that lies outside the formal curricula.

It is they who have labored with the greatest earnestness and the most marked success, to cultivate the humaner side of student life, to provide the student with healthy conditions of living, with moral guidance and with opportunities for physical training. . . . The value of the contribution made by the missionary teachers to the life of the university can scarcely be overestimated.

## RELIGIOUS EDUCATION

### **Reorganization of the Theological Seminary in the Light of the Needs of Today**

It is well that we cease not to reverence the disclosure of the highest in the past, but when religion ceases to be current experiment it dies. It is essential that our theological seminaries undergo reorganization of their curricula to give an opportunity for democratic religious experiment upon which the expansion of our religious life so much depends. In *Religious Education* for February, *Henry B. Robins* says: "Our age will make democratic experiment, and the great question for us is not whether democracy will vote the seminary out of existence as a vested interest, but whether without the religious interpretation and motivation of life, we can have a genuine democracy." If religion is considered not as a formulated, finished, guaranteed interest in our seminaries, but as a "major experiment of the

race, a dynamic factor" in a growing, changing world, it can integrate with democracy.

Some newer appreciations are discernible in our time: (1) The Activist. There is a willingness to change, to assume responsibility, to attack the problems of common life, and not allow the brunt of the attack to fall upon the weakest. (2) The Solidaristic. An increasing common consciousness has been realized within the Christian community. This is true also of the class consciousness of the labor world. Each within the last generation has "achieved an ideal universality." There is a growing interest on the part of the Christian group in labor and other groups which is international in its scope. There is coming to consciousness steadily the feeling that we are tied up together in the bundle of life. (3) The Genetic. Life is a growing, developing, achieving affair. Religion begins in childhood, and the whole battle for character